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THE CHERUBIM:

BY THE

REV. W. JEFFERS, D.D.

THE ORDERING OF HUMAN LIFE:

BY THE

REV. W. W. ROSS.

BEING THE THIRD

ANNUAL LECTURE AND SERMON

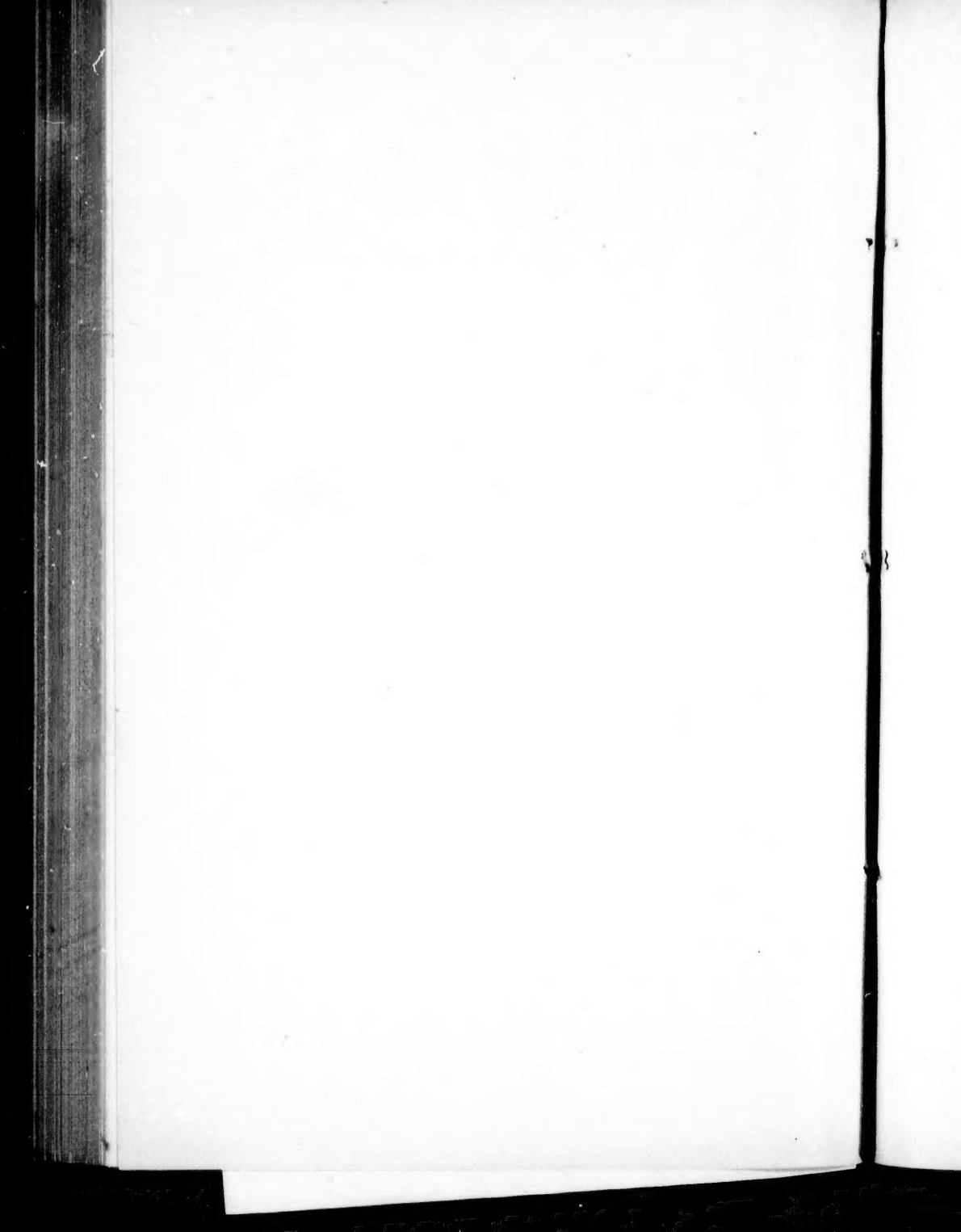
BEFORE THE

Theological Union of Victoria College, in 1880.

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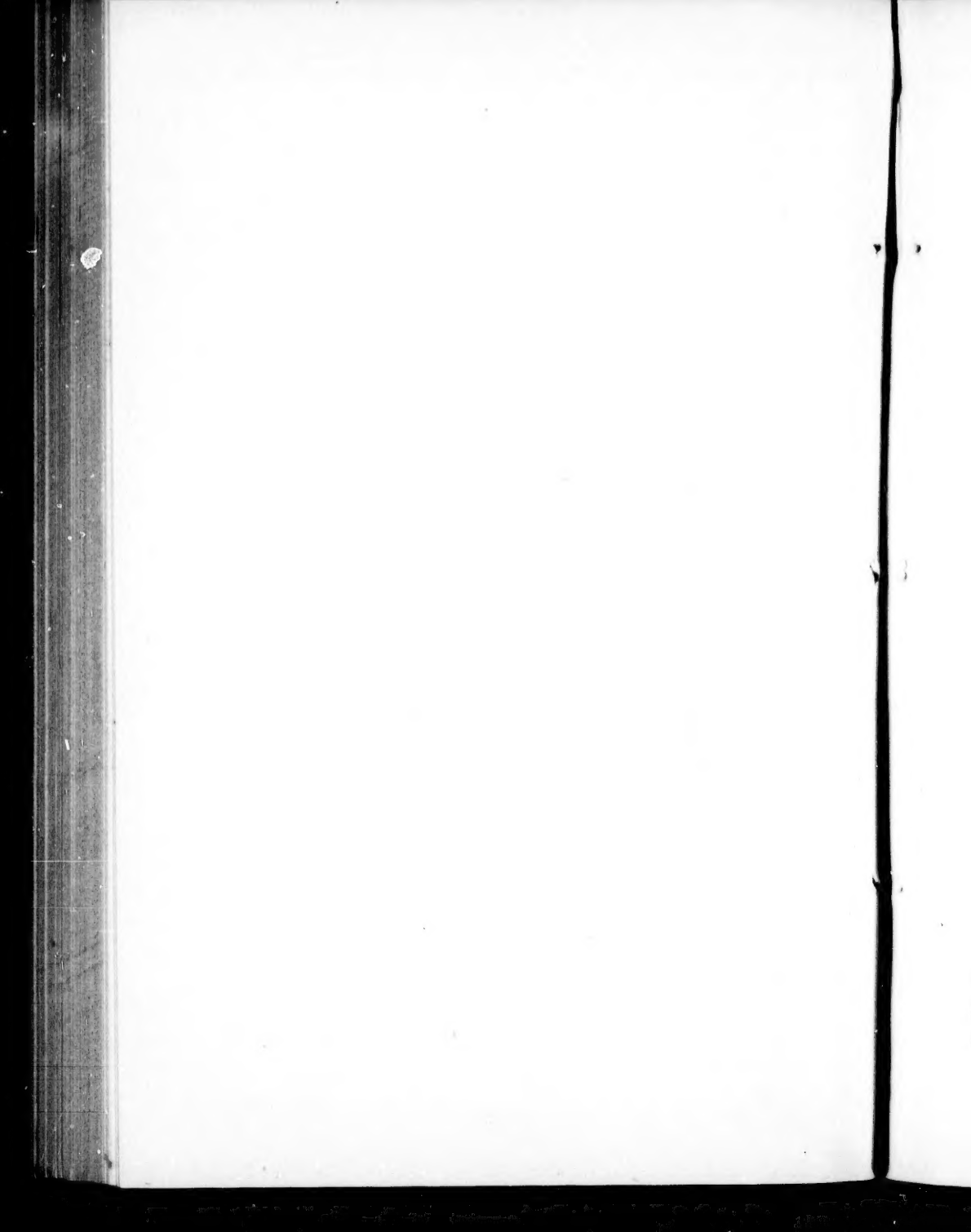
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The Cherubim.

A LECTURE DELIVERED BEFORE THE THEOLOGICAL UNION
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BY THE
REV. W. JEFFERS, D.D.



LECTURE.

THE CHERUBIM.

THE CHERUBIM has been a frequent occasion of intense curiosity in the Christian Church, as well as a constant cause of great perplexity. It presents itself, to every reader of the Bible, as a subject of great interest, and one which must have *a meaning* of great importance in religion. The cherubim are extensively and variously employed in the Divine revelation, so that it is probable an explanation of this symbol would serve as the key to the other, and abundant, symbolism of the Holy Scriptures. As it represents the Divine Providence in some of its most remarkable interpositions, in the history of the true religion, its explanation would greatly aid in the understanding of the history of Providence, and also in the interpretation of prophecy.

A very remarkable addition has been given to the interest of the subject by the extraordinary earnestness and labour which the learning and philosophy of this age, more than any preceding age of the world, are devoting to the study of ancient religions—especially to the *comparative* study of ancient religions—and, more particularly, to the

comparative study of the *traditions* and *symbols* of ancient religions. And, just as the critics have been giving the Bible as free a handling as any other ancient books, so, now, writers on the religious symbols of antiquity, on these sculptured hieroglyphics of ancient religions, are freely treating the cherubim of the Bible as belonging to the same style of teaching as those heathen symbols. It may even be said that the chief interest of the comparative study of ancient religions terminates in our Bible; and the chief aim, though the unprofessed and perhaps unconscious aim, of the study of ancient sculptured figures of heathenism is to ascertain the origin, and possibly lessen the sacredness, of the cherubim of Revelation.

It will best answer the purpose of the present lecture to treat the subject in two distinct and different lights. FIRST, let us consider *the general idea symbolized in the cherubim, in its various forms, in the Bible, confining ourselves to the Bible; and then, the special meaning of these forms in the several places.* SECONDLY, *the relation of the cherubic symbols to the symbolic compound animal figures of other ancient religions.*

I.—THE USE OF THE CHERUBIM IN THE SERVICE OF DIVINE REVELATION, i.e., IN THE HOLY SCRIPTURES.

It is quite safe to say, as many have remarked with despair, that there has been a greater diversity of view on this subject, on the meaning of the cherubim, than on any other matter of Scripture interpretation. Almost every commentator, almost every writer on the subject, produces some peculiar solution of his own. It is evident that all these disagreeing solutions cannot be the true solutions; it is even

possible that none of them are. Among the rest, some learned writers have strangely held the cherubim to be a representation of the Holy Trinity ! others hold that the cherubim represent the powers and forces of *nature* ; others, that they represent the *attributes of the Godhead* ; others, that they represent the future *glorified humanity*—the ideal perfected man ; but the general view of Christian writers, and of the readers of the Bible, has been, that the cherubim are *angels*, or some superior order of angels, always in attendance before the throne of God. Two of these views have been strongly advocated : the view that sees in them the *attributes of God*, and that which regards them as *angels*. The derivation of the word “cherub” is quite uncertain, and affords no help whatever in the interpretation of the symbol.

How can we accept the view that the cherubim represent the attributes of Jehovah ? God rides upon the cherub ; would it not be unmeaning to say God rides upon His attributes, which are Himself ? Or that His throne, His chariot, upheld by the cherubim, rests on His attributes, when He Himself is above the chariot ?

But the other idea, that a cherub is an angel, from its being generally entertained, requires more consideration. Here we are at once confronted by the Second Commandment, and by the Scriptures throughout, which forbid making *images*, even the likeness of anything in heaven or earth, or in the waters under the earth. It would be as positive a violation of this law to attempt to make a likeness of angels, as it would to attempt a likeness of God. Now, since the figures of the cherubim were placed over the ark in the innermost Temple, and were pictured on the veil and walls of the Temple, they could not have been designed to represent angels, nor any other per-

sonal beings. Their being compound figures, composed of the parts of different animals, proves that they could not be intended to represent any one personal nature. A conclusive proof of the same thing is, the freedom with which the form of the compound figure was *changed* on each occasion. True, we know nothing of the form of those which guarded the tree of life at *Eden*. And we only know, of those in the *Temple*, that they had each *two* wings, and a face looking toward the Mercy Seat. But Isaiah saw the seraphim, which undoubtedly belong to the same kind of symbol, each with *six* wings. The cherubim in Ezekiel had each *four* wings. The living creatures (not "beasts") in Revelation had each *six* wings. Ezekiel's living creatures had each, on the whole, the likeness of a man, but each had *four* faces—that of a man, a lion, an ox, and an eagle; while the living creatures in John had each *one* face,—respectively that of a lion, a calf or ox, a man, and an eagle. Now, these great changes in the form and composition of the cherubic figures seem to make it certain that they did not represent any one species of personal beings; not men, nor angels, whose form and nature is one and permanent. It is plain that they must have symbolized some general idea in God's kingdom.

It is worthy of remark that, with interpreters of Scriptures, the tendency has generally been, under these and other symbols, to look for something strange and *mysterious*. It is reasonable to think, however, that the hope ought rather to be, to find under them some *plain* and *practical* truth. Plain truth often needs this kind of hieroglyphical exhibition of it, to make it lively and impressive to the mind. But deep and difficult truth, as well as information of a new kind of facts, should be expressed as plainly and literally as possi-

ble. We would find many difficulties of interpretation to give way, if, instead of looking for something metaphysically unfathomable or mysteriously wonderful in the symbolism of Scripture, we looked only to find plain and practical and saving truth.

A careful attention and comprehensive view as to the occasions on which the cherubim are introduced, and the manner in which they are employed, seem to show them as engaged in the service of a Special Providence. Not on ordinary occasions, but on the occasions of those critical or eventful times when God interposes strikingly, among the nations, for the cause of His Church. We believe the cherubim to symbolize *the powers of the world, the powers of nature and of nations, when specially employed by God, in the service of religion*. They show a righteous Special Providence, employing all powers and beings, to bear up His throne among men, or to bear on His chariot, when He comes forth to visit the earth on extraordinary occasions, for salvation to His church—*whether for its chastisement or for its deliverance*.

Does not this idea of the meaning of the cherubic symbols harmonize with the manner in which the Bible represents nature as an intelligent instrument of Providence?—as a personified servant and worshipper of Jehovah? The Psalms make all nature join in singing praises to God, and in working out the will of God. The heavens bow down; the mountains flow down at His presence; the sea roars, and lifts up her hands on high; the winds are His wings, His chariot; the dark clouds of the sky are His pavilion round about Him; the thunder is His voice, the lightning His arrows and the shining of his glittering spear.

As *keys* to the whole problem, take two places of Scrip-

ture—one from the Psalms, the other from Ezekiel. The 10th verse of the 18th Psalm says: "*He rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.*" Here the powers and forces of nature are plainly indicated as being the cherub. In the 28th chapter of Ezekiel the King of Tyre is told that he was "*the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down among the stones of fire.*" But now the King of Tyre is told: "*Thou hast said I am a God; I sit in the seat of God;—therefore I will cast thee as profane out of the mount of God, and I will destroy thee, O covering cherub, from the midst of the stones of fire.*" Certainly, here a king, commanding all the power of a mighty nation, is spoken of as a cherub. No matter in what precise historical sense the word is used in this case, a national power is here represented in the character of a cherub. Thus we see the two terms of our definition sustained: the powers of nature and of nations are included in the idea of the cherubim. It is as from His cherubic chariot that Moses represents God delivering His people from Egypt: "*The Lord came from Sinai, and rose up from Seir unto them.*" "*He shined forth from Mount Paran, and He came forth with ten thousand of His saints. From His right hand went a fiery law for them.* And these expressions of Moses are sublimely expanded by Habakkuk: "*God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light; He had horns coming out of His hand: and there was the hiding of His power. Before Him went the pestilence, and burning coals went forth at His feet. He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered: the perpetual hills did*

bow." "*Was Thy wrath against the sea, that Thou didst ride upon Thine horses and Thy chariots of salvation?*" Here the Divine chariot is borne on by horses—a simple metaphor of agency, who take the place of the cherubim ; but the general symbolism is of the same kind.

When we observe the *historical occasions* on which the cherubim are introduced, we more clearly see their symbolic meaning. They are always, and only, used in the service of religion and righteousness ; and they are always placed near the *temple*, to show that they are engaged only in God's battles for *His Church*. For it is as the Lord of Hosts and as a man of war that God rides upon the cherubim. Isaiah sees the seraphim within the temple itself. Ezekiel, though now among the captives in a foreign land, is transported in vision to Jerusalem, and sees his cherubim near the temple and altar. John sees his vision near the altar, which represents the cross ; and in his day the cross, which is our altar, had taken the place of the whole temple system. Zechariah, whose first six chapters are full of symbolism, sees only a variety of symbolic figures ; but he sees no cherubim, for at that time the temple and city sites were an utter desolation.

It is from Ezekiel that we learn the most respecting the varied agency of the cherubim. In his sublime visions he sees, as borne on by a whirlwind from the North, an immense cloud, within which there was an infolding fire and brightness in a state of intense activity. Out of this cloud, when it reached Jerusalem, came the four living creatures which he names the cherubim, and by the cherubs four wheels, exceeding high, full of eyes, moving with the cherubim, and moved by the same spirit. Above the cherubim he sees the ethereal floor of Jehovah's chariot, and the appearance of a

man, which was the symbol for Jehovah Himself, standing above the chariot floor, which rested upon the uplifted wings of the living creatures. Let it be carefully observed, that Ezekiel had this vision five or six years before the final destruction of the city and temple by Nebuchadnezzar ; also, that it was from the North that he came down with his overwhelming armies, and observe, especially, that the messages to Israel, threatening God's judgments by means of Nebuchadnezzar, were the messages and predictions respecting the King of Babylon, which he immediately proceeds to deliver, to the end of the twenty-fourth chapter. But Ezekiel had many subsequent visions of the cherubim, and so he proceeds to predict the total overthrow of Egypt, Tyre, Edom, and the other surrounding nations, who had all helped, and exulted in, the calamities and fall of Israel ; and all this was to be executed by this same Nebuchadnezzar. From all this it seems quite evident that, as an agent of Divine Providence, Nebuchadnezzar's invading power was here the cherubim of Jehovah. But in his latest chapters, from the fortieth, Ezekiel sees only the grand final triumph the cherubim and church are to have, when all enemies are overthrown. He then saw the restored temple and city, with the tree of life, and the ever-deepening and widening river of life, flowing over the earth, and flowing, too, from beneath the altar—that altar which is Calvary's cross, and from which salvation flows to all.

Now let us go to the book of the Revelation by John, and observe the form assumed by the cherubim in his vision. *He* could not see the cherubim at Jerusalem, by the Temple, for both had been destroyed by the Romans. But still his vision is near the altar. Ezekiel saw the cherubim in *motion*, from the North, with the *chariot* wheels of Je-

hovah; because it represented the one expedition from Babylon against the nations. But John sees God and the Lamb, not on a *chariot*, but on a *throne*, over the four living creatures, all *stationary*, because he is not to see one expedition of a conqueror, moving in one direction; he is to behold the sending forth of messengers and agents of Providence in all directions, throughout the whole earth, through all ages, till the final consummation. In John's vision we see God upon His throne and the Lamb in the midst the four living creatures, representing the powers of the world; the four-and-twenty elders, representing the agencies of the Church; while the angelic host stand around, ready to execute any divine commission. Here let us not make the misleading mistake of regarding the heaven of John's vision as being the same as the heaven of the glorified. It is not heaven as an *abode* that John sees; it is heaven as the court and *head-quarters* of the Lord of Hosts, whence He issues His decrees, and sends forth His agents, to protect His Church and subdue the opposing powers of earth and hell. Here John witnesses the progress of the world-wide conflict, until the New Jerusalem arises to his enraptured sight. Both John and Ezekiel are given a book, to read and to eat—the book of the future—showing that the cherubim represent the fulfilment of prophecy. John hears the four cherubs exclaim: "*Holy, holy, holy is the Lord God Almighty, which was, and is, and is to come,*"—thus making the powers of the world acknowledge themselves subservient to the holy purposes of a righteous Providence. But the four-and-twenty elders exclaim: "*Thou hast created all things, and for thy pleasure they are and were created.*" Thus the Church acknowledges God as the Creator, and therefore the all-sufficient Author of salvation.

IN THE TEMPLE, the two cherubim, with outstretched wings, cover the ark, as God's warders or guardians of the ark ; the Shekinah—the glory between the cherubim—the symbol of Jehovah Himself, having the Mercy seat for His throne, and beneath it the ark containing the holy Law and Covenant, together represented the spiritual agencies and principles of the Church. The cherubim symbolized the providence of God, co-operating among the powers of the *world* for the welfare of His Church.

The most mysterious use of the cherubim symbol is seen at the GARDEN OF EDEN, after the fall of man and his expulsion from Paradise. "*So He drove out the man ; and He placed at the east of the garden of Eden cherubims, and*"—not *with*—"a flaming sword which turned every way, to keep the way of the tree of life." What can be the meaning of this account ? Is it to be taken literally ; and are we to understand that there were visible angel forms, placed apparently at the Eastern garden gate ? But we cannot conceive of the garden as being actually walled around, and as having a gate. Nor can we have any idea of anything that would fix the duration of the stay of those visible angel forms by a garden, nor of anything that would cause their disappearance. The whole account is unintelligible, if we hold those cherubim to be personal angels, in a visible form, accompanied by a flaming sword. But now let us understand the cherubim of Paradise, the same as the cherubim in other places in Scripture, as symbolizing the powers of nature as God's servants in the service of religion. Then the cherubim on the east of Eden would signify that, after the expulsion of man, God employed some change in the state of the earth, in the state of the garden and its neighbourhood, by some earthquake or inundation, which made Eden unfit for a residence,

or interposed some natural barrier against man's return. All we do is to take the cherubim as symbols, just as they must be taken everywhere else; and thus, without any violence to Scripture, giving an intelligible historical meaning to this earliest use of this symbol. It gives a plain and instructive view of what took place.

And then, which is more important still, understanding this account of the event at Eden as merely symbolical, and this account coming so close after the account of the creation, will make it easy to conceive that the work of creation also was *seen in a vision*. We cannot conceive how such a subject as creation *could* be presented to the mind of the inspired writer, except as shown in a vision; for no man saw the work of creation, which was outside of all human ideas or experience. But if the creation was exhibited in a vision, then the six days of creation are merely the days in the vision—days which serve merely as symbols of the periods of creation, however long they might have been. Thus we remove completely the whole geological difficulty respecting the *six days*; for the days or hours of a vision may very well represent indefinite periods. And then, this simple interpretation of the days having satisfied the demands of geology as to time, the Bible account of the *order* of the work of creation is sustained by geology. The *order* of the work of the successive days of the vision harmonizes wonderfully with the order of the periods of geology. This is a most valuable argument to prove that the Bible account of creation must have been a divine revelation. How could so profoundly true an account of the order of the Creator's work be given by any man at that time, or at any time before geology became a science?

II.—THE CHERUBIM IN THEIR RELATION TO THE SCULPTURED SYMBOLS OF OTHER ANCIENT RELIGIONS.

There were the *Griffins*, with the body and feet of a lion, and the head and wings of an eagle or vulture, inhabiting the mountain regions north of Armenia, and in Northern India, who fulfilled for the gods the office of guardians of the hidden treasures of those mountainous and mysterious regions of the earth.

There were the *Sphinxes*: those of Greece, with the head and face of a woman, the body, feet, and claws of a lion, and the wings of a bird; those of Egypt, with the head of a man and body of a lion or bull, and without wings, guarding the approaches to the temples and sacred places, whole avenues of them, of great length, being found in some places; the Assyrian Sphinx also, with the face of a man, the body of a lion, and the wings of an eagle, guarding the approaches to the palace and the throne.

There were the winged bulls and lions of Assyria, Babylonia, and Persia, many of them of colossal size, and appearing to answer at once as symbols of guardianship and as ornaments of the buildings.

Then there were the innumerable compound forms in which parts of several animals were combined to form a single sculptured figure; these were found, in endless variety, in most of the ancient nations. Especially did India abound, as it still does, in a vast variety of compound forms. The prolific genius of ancient Egypt and Nubia, for seven hundred miles along the Nile, produced an infinite diversity of such figures. And in some of the temples of the Nile, admirably sculptured human figures are still seen, represent-

ing gods, some of them exceeding forty feet in height even in the sitting posture.

The ancient heathen used great freedom in varying the forms of their objects of superstitious reverence. The gods themselves are represented in various forms; even the same gods in different shapes in different countries, and in the same country, according to the nature of the benefits sought from them, or the department of nature in which they were supposed to exercise their power.

We cannot tell how far the ancient heathen attributed *personality* to these various figures; or how far they used them as merely symbols of the departments and powers of nature; nor how far the learned differed from the multitude in their views. Doubtless they were regarded, to an extent, as having significance as symbols of nature. But, even in that case, the parts and powers of nature were *themselves* regarded as personal beings; for some god was believed to be everywhere in every separate department of nature. In their view the symbolical and personal ideas were indefinitely blended and confounded. We must beware of thinking that the meaning *we* are able to *put* into those ancient hieroglyphics of superstition, to be the same as the meaning which the ancient heathen themselves actually *did* see in them.

Comparative studies, during the present age, have been the strongest propensity, and the most prominent feature, of learned investigation. Searching for principles of development, such as are common to different departments of nature, or of history, seems to be the one hope of a large proportion of the inquirers after—shall I say, after truth—or rather, inquirers, often, after what they would like to find to be truth? Because it is a fact that many investigators set out under the bias of some preconception or some foregone con-

clusion. Already we see comparative studies to have led to many valuable practical results, and to much explanatory light ; as well as to some presumptuous theories, and to much logical imbecility.

Certainly the studies in Comparative Anatomy and Physiology have shed a vast light upon animal organization and animal functions ; but they by no means prove all living beings to have come from one or four primitive and exceedingly simple organisms ; or rather from unorganized lumps of living matter. The comparative studies in the history of *civilization* have produced a modern science of history. They have likewise produced some theories of social and political development—theories that can never be proved. For human nature, with its freewill, must ever present humanity to the historian as in a kaleidoscope, continually undergoing endlessly varying transformations, and these very much unpredictable and unaccountable. Comparative *philology*, the comparative study of the different languages and dialects of antiquity, has been fruitful in results which are both instructive and wonderful. Many of these inquirers seem to be seeking their goal in reaching some religious or anti-religious result, some solution of doubt or dissolution of faith ; and some learned men are now studying to find a theory of the origin of religion by a comparative study of ancient etymology.

The comparative study of *ancient religions* seems to have a special fascination for many scientific antiquarians. And peculiarly valuable help is hoped for, towards a philosophical history of religion, from a study of the innumerable forms of compound animal figures employed in the service of ancient heathen religions. Further assistance is expected from those recently discovered ancient *inscriptions* and

relics, which have preserved some very early *traditions* among the heathen, of the earliest events of Bible history,—such as creation, the tree of life, the first sin, the Sabbath, and the deluge. Many writers on these subjects evidently have a twofold purpose. They hoped to be able to induce the world to accept these two ideas: *first*, that the Bible and Moses have borrowed their symbols from the heathen, especially from the Egyptians; and, *secondly*, that all religions, ours among the rest, are mere natural developments—both in their origin and changes—therefore, of course, not supernatural. It is plain that both of these purposes are antagonistic to the idea of a Divine revelation.

As to the *traditions* of antiquity, a calm comparison of the earliest chapters of the Bible with all the recently recovered ancient inscriptions, is all that is necessary. It would convince us that the Bible gives the true historical account of those earliest events, and that the inscriptions are the superstitious corruptions of the original traditions. At the same time, these corrupted traditions afford strong corroboration of the historical truthfulness of the Bible.

But did Moses borrow the cherubim from the Egyptians? It is enough to say, that the Egyptians had not the cherubim. What Moses did in the Tabernacle, and what God did in the visions of the prophets, was to use symbols to express religious ideas—a way of presenting religious ideas which was then in universal use among the nations. The Bible did not borrow the symbols of the heathen, for those it employs are its own creations. Above all, the *meaning* of the symbols is altogether different from that of the ancient heathen symbols; it is quite in opposition to their meaning. The Bible symbols represent God, who is Creator of all, ruling over men and angels, and

using nature as his instrument ; in opposition to the multitudinous pantheon of false gods seen in their sacred carved images ; these gods are almost independent of each other, and their collective sway did not amount to anything like a moral government or a paternal Providence. Yes, the cherubim of the Bible show all nature actively engaged in the service of the one God, and in the cause of righteousness ; in opposition to the superstitious and corrupting meaning of the heathen symbols. Thus God used the language of symbolism so as partly to conceal, and partly to reveal the future, in the service of prophecy ; and this mode of teaching the heathen used also. But the *revelation* consisted in the *doctrines*, the *truths*, the *doctrinal facts* and *events*, the *morals*, the *futurity*, revealed in the Bible, and expressed in its symbols, which were altogether different from heathen ideas, and altogether new to the world, because they were from God. The compound animals of the heathen are not related to any providence ; but those of the Bible bear up the chariot of Jehovah. But even heathen ideas are superior to modern materialism. With those the spirit of the gods was in the carved figure, or in the part of nature it represented ; but the materialist shows nature as a chariot with its cherubim, but without Jehovah—a chariot and horses flying wildly through space— a horrible thought, which banishes life, thought and purpose from the supreme power in nature, leaving it fatherless and helpless, and depriving man of a soul—abolishing the very idea of right, and extinguishing all the meaning and hope of human life.

Neither does the development theory—that of a merely *natural origin* of all religion, as against the idea of a *revealed religion*—receive any help from the ancient carved figures of superstition. The comparison of the cherubim with heathen compound figures never can contribute such an argument.

It is impossible to conceive such a system of truth as the Bible contains, such sublime truths as the cherubim teach, as being developed out of any form of ancient heathenism. And then, as to a natural progress of spontaneous religions, from low and gross superstitions into successive higher and higher, more and more intellectual and moral forms of religion, all history shows the natural process to be the very reverse of the hypothesis. All history shows that when communities are left to themselves, when religious development among them is merely spontaneous, when religion is modified by mere circumstances, then the development has not been a progressive *improvement*; it has always been, on the contrary, progressive *degradation* and corruption. The most ancient inscriptions of Egypt prove the law of passive religious development to have been, among the Egyptians, a progress towards grosser and grosser superstitions, and a gradual diminution of moral elements. The sacred books of India, and the inscribed tablets of Assyria, distinctly show the same tendency to religious decay. So do the sacred books of China and Persia. Buddhism itself, the most philosophical and moral of the ancient religions, hastened rapidly into grossness and immorality. Why, the history of even the Christian Church itself, when left to its own tendencies, when the Bible was slighted and neglected, whenever and wherever the Church became ignorant of the Bible, and self-sufficient, always then the Church became progressively ignorant, and superstitious, and corrupt. A high civilization, even, has never been the result of spontaneous and passive social progress; but has always been helped on by vigilant instruction, and painstaking culture and restraint. Much more is Divine authority, law, instruction, and culture absolutely necessary to man's *religious* enlightenment and advancement.

Yes, dear friends, the law is universal. All spontaneous life tends to the wilderness state. Left to it, the fields will soon produce only the wild forest growth; the garden will become a bed of weeds and thorns; noxious and loathsome forms of domestic life will reappear; and the domestic animals will again become wild beasts of the forest and the den. Civilized society would return to barbarism, superstition, and disorder; to feebleness, poverty, and misery, as it has done in the East.

Instead of, like the heathens, making gods of the cherubim, let us join the cherubim in helping on the kingdom of God. Instead of, with the materialist, using the cherubim to throw Jehovah out of His own chariot and off of His eternal throne, let us join the cherubim in crying, "Holy is the Lord God Almighty." Let us join the four-and-twenty in chanting, "Thou hast created all things, and for Thy pleasure they are and were created." Let us join the Psalmist in singing, "Gird Thy sword upon Thy thigh, most Mighty," "And in Thy majesty ride prosperously, because of truth and meekness and righteousness; and Thy right hand shall teach Thee terrible things." Above all, let us say with Isaiah, "HERE AM I, SEND ME." Send me to do some service in Thy kingdom. Send me to deliver some message that may lead men to glorify the Lamb who is in the midst of the throne.

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A SER

The Ordering of Human Life.

A SERMON DELIVERED BEFORE THE THEOLOGICAL UNION
OF VICTORIA UNIVERSITY, MAY 16, 1880.

BY THE
REV. W. W. ROSS.

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SERMON.

The Ordering of Human Life.

"The steps of a *good* man are ordered by the Lord; and he delighteth in his way."—*Psalm xxxvii. 23.*

THERE are various views as to the origin and ordering of human life. They may all be summed up under five heads—

1. *There is no God*; hence no Divine Providence. Man comes and goes a creature of chance. This is Atheism.

2. *There is a God.* This God is the Universe, and the Universe is God. Man is a part of God. His thoughts and actions are simply the Universe-God acting through him. Man is a mere machine. There is no independent individuality; no freedom; no responsibility. The scientist calls this Evolutionism. The Christian calls it Materialism. The Pagan calls it Pantheism.

3. *There is a God.* He is separate from His works; but governs them by Destiny. Destiny is a blind power. Human liberty is completely and irresistibly controlled by

this blind power. This view finds its most noted illustration in Mohammedanism; it is called Fatalism.

4. *There is a God.* He made all things, but exercises no direct superintendency over His works. He has laid upon all things intelligible and unalterable laws; these laws must take their course. There is no room left for supernatural interpositions—no room for miracles; hence no place for prayer. Man's only guide is natural law. The Greek called this Stoicism The Christian calls it Deism.

5. *There is a God.* He is at once the Creator and the Controller of all things. He is separate from His works, and yet superintends them. He governs all things by laws; but has left room among known or natural laws for supernatural interpositions—the working of miracles, *i. e.*, the suspension of natural law, or the manifestation of laws hitherto unknown. In this view of life and its ordering man is to act an intelligent, responsible part. This special care of the Creator, this supernatural interposition, this particular Providence is conditional on the faithful performance of our part. This is the view held by Jew and Christian. It is called Theism. This is the teaching of the text; and these are the two thoughts set forth in the text—God's part and man's part in the ordering of the man's life.

I. GOD'S PART. "The steps . . . are ordered by the Lord; and he delighteth in his way."

(1) *God's part embraces the whole of life.*—"The steps." A chain is made up of links. He who holds the chain controls each link. Life is a pilgrimage; it is made up of steps. He in whose hand our breath is "counts all our steps." We must go forward or fall. "The path of the just, which shineth more and more unto the perfect day,"

is like the way to Solomon's great throne of gold—by steps ; each step to the throne was lion-guarded, both to right and left. So God "compasses our path." "He besets us behind and before." "If I take the wings of the morning, and dwell in the uttermost parts of the sea ; even there shall thy hand lead me, and thy right hand shall hold me."

Jacob obeying his father and mother leaves home for Haran. Henceforth he is to seek his own fortune. He starts out into life empty-handed, and yet rich in his father's blessing. Hated of his wronged brother, and fleeing for his life, he is led not in the way of men, but aside where he may most likely meet with God, and learn a lesson in Providence. When the sun is set he is found alone. He lies down to sleep on a pillow of stone. Ah ! that pillow would have made many a man with less force of character home-sick. Still it is better to begin life with a hard pillow and end with a soft, than to begin with a soft and end with a hard. But what sweet dreams, what sublime visions came to him—come to us all—on pillows of stone ! The hardest lots in life are often the most favoured—richest in Divine revelations. Jacob sees a ladder reaching from earth to heaven, with angels, God's messengers, ascending and descending. Heaven and earth are closely connected. God cares for His children. That ladder was a supernatural law—the new manifestation of an old law, a law old as creation. From the top of that ladder, above that law, came a voice—not the voice of law, but of the Law-giver—"I am the Lord God of Abraham thy father, and the God of Isaac ; . . . Behold I am with thee"—not only over the world, but in the world ; not a God afar off, but nigh at hand—"and will keep thee in all places whithersoever thou goest, and will bring thee again into this land ;

for I will not leave thee until I have done that which I have spoken to thee of." This is the point ; "and will keep thee in *all* places whithersoever thou goest"—all the years of thy waiting for Rachel ; all the years of thy working for a grasping, scheming, unscrupulous Laban ; all the times of danger when pursued by an outwitted, disappointed uncle, or when threatened by an armed and angry Esau. The promise of God's Providence was fulfilled to the letter.

Some object to so comprehensive an interpretation of Providence. They assent to a general, but not to a particular Providence. God orders, they say, the important steps of life, but leaves man to himself in the unimportant ones, as quite beneath God's dignity and quite within man's ability. They farther say, that a good man is sometimes put out of his providential path by the wicked devices of bad men or the blunders of good men. But those holding this view are ready with the solace, God will overrule all these things for good. True, this teaching of Divine sovereignty is rich in comfort to God's troubled child. But is not the Scripture teaching this : the Lord directs all the ways of a good man ? Is not a man's most peaceful place the path of Providence ? Yes. Has God not promised to his child perfect peace ? Yes. Will it not be most to God's glory for the man to be in the path of God's Providence ? Yes. How then can we escape the conclusion of the argument—God will always keep the good man in His providential path ? But, says one, I could accept that but for this fact, the existence of a rival power in the earth—the power of the "prince of this world." We admit the personality of this prince, even Satan. We admit a thoroughly organized Satanic kingdom. "For we wrestle not against flesh and blood, but against principalities, against powers, against the

rulers of the darkness of this world, against spiritual wickedness in high places." But in no sense does the rivalry of Satan signify equality of position and power ; it is the rivalry of rebellion, and a rebellion in check. Satan is in chains. Who chained him, and who holds him in "everlasting chains, under darkness, unto the judgment of the great day?" God. When God was manifested in the flesh, the devils recognized in Him their Master. "They saw Him afar off, and ran and worshipped Him." The seventy returned from their mission "with joy, saying, Even the devils are subject unto us through thy name." "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy ; and nothing shall by any means hurt you." "God is able to subdue all things unto Himself."

The mildew may blight ; the drought, wither ; the frost, cut ; the fire, consume ; the floods drown ; the winds, overthrow ; robbers, despoil ; disease, devour ; death, destroy ; darkness, utter darkness may be set in the path ; familiar friends may sit down in the distance because of the greatness of the sufferer's grief ; they may misinterpret and reproach ; woman, wife, the last "to judge harsh judgment" may misinterpret Providence, turn temptress, and tell her husband to curse God and die. And yet in all this Job sees God's gracious Providence. His eye rests not on fire and tempest, not on Sabeian or Chaldean, not on disease or death. He looks beyond these things ; beyond hellish hate and power. He sees only God—"God over all ;" God in all ; "God all and in all." "The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord."

(2) *God's part is performed effectually.* "The steps of a

good man are *ordered*," or, as the margin reads, "*established* by the Lord." "He will not suffer thy foot to be moved." This establishing of our steps *does not mean irresistible influences of Providence*. Where there is not responsibility in the child, there may, there must be, force on the parent's part. I lead my boy, five years old, down to the market-place. He has his own notions. Something in the crowd attracts his attention. He turns that way. He pulls hard at my hand. I resist him. I hold him back by force. He thinks, it may be, that his father is unkind. He does not see the evil before him; I do; therefore the child is not responsible, but the father is; hence it is lawful to use force in keeping my irresponsible child in the right way. That child grows up to years of understanding, therefore of responsibility. I teach him "the good and right way." I tell him of its pleasures and penalties. I reason, I persuade, I warn; but I never more use force. A good man is a freeman. God, in all his orderings of life, honours that freedom. He will "guide us with his eye." He will lead us by the hand. He will carry the weakling; but he will never take a man who has the use of his limbs and push him along his proper path.

Again, this effectual ordering of our steps *does not mean freedom from mysteries*. Sometimes God makes our way straight before us—leads us "in a plain path because of our enemies;" and sometimes He makes our way crooked and leads us in a mysterious path because of our enemies.

The natural route from Egypt to Canaan was due north-east, a straight line; but almost from the start God leads Israel by a way they knew not; He turned them about almost due south, towards Sinai; and here they dwelt for nearly forty years. Why? Because the Philistines, who

had been gathering power for centuries, dwelt on the direct route by the borders of Canaan. Israel, oppressed for centuries—slaves, not soldiers—was utterly unfit to fight the Philistines; hence, to save them—to bring them most surely to the Land of Promise—God makes their way strange.

Sometimes our way is mysterious, but would be clear if we would study it in the light of our relationships. Men may build detached houses. God never makes detached men. "We are members one of another." "Look not every man on his own things, but every man also on the things of others." "Bear ye one another's burdens, and so fulfil the law of Christ." We are to suffer losses, bear pain, even lay down life itself for others. Joseph's life, from his selling into slavery to his coming forth from the dungeon—twenty years—is an utter mystery. "Indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon." Joseph has not yet learned the breadth, the significance of family and national relationships. Now he is trying to solve the problem of life by studying it solely within the narrow circle of himself. Hereafter his vision widens. Famine brings the nations nearer. His brethren come to him for bread. With liberal hands he fills their mouths. He saves their lives; and light breaks in upon the mystery of years. It was all of God for others' good. "And Joseph said unto them, As for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

Again, there are times when our path is mysterious, study it how we may and when we may. In vain do we search for the silver lining in life's cloud. "God brings

the blind by a way that they knew not ; and leads them by a way they have not known." These are "times which the Father hath put in his own power"—"judgments past finding out." "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light ? let him trust in the name of the Lord, and stay upon his God "

Again, the effectual ordering of our steps does not *mean freedom from difficulties.*

Sometimes difficulties have their origin in our own errors of judgment. A man may be good, yet lacking in knowledge ; a lack of knowledge leads to an error of judgment ; and an error of judgment leads to a wrong action ; and then there is collision with somebody or something. God sometimes corrects us in our judgment, but oftener in our conduct ; for the simple reason it is easier, and more effective, to reach most men in their actions. Balaam wants to go to Balak. God says No to his judgment ; but his heart is entangled with the glitter of Balak's gold : "A gift blindeth the seeing of the soul" ; he is not fully convinced. The first messengers having failed in their mission to him, Balak "sends princes more and more honourable." Balaam ought to hold no conference with them ; but he opens his door to them ; bids them tarry all night, whilst he inquires farther of God. He will not be convinced in his judgment, and so God will correct him in his conduct. "Go with them !" says God. Now Providence sets to work to hinder this would-be false step. An angel with a drawn sword stands in the way. The ass has a clearer vision than the master ; it is often so. The brute sees the angel, crowds against the wall, and crushes Balaam's foot. One would think that was enough to bring him

to his senses. But no ; so "perverse is his way" that he persists in taking a false step. The angel lets him get into a narrower path where he can turn neither to the right nor left : then overthrows both man and beast. It is an extreme measure, but effectual ; Balaam is corrected and humbled. "If it displease thee, I will get me back again."

Sometimes difficulties have their origin in the mistakes of good men to whose authority we are lawfully subject. The leader may err as well as the led. Joshua is a good man and wise, else God had never placed him over his people. And yet Joshua did not know all things. He did not know that Achan was a thief ; that the "accursed thing" was buried in the tent right before his eyes. His judgment not being fully informed, he made a wrong move in sending his soldiers against Ai. Yet these men were in their providential path ; for they were acting under lawful authority. God made use of the leader's blunder to place these soldiers where he wanted them. The great end God had in view was not the overthrow of Ai, but the casting out of Achan ; not the destruction of the enemy, but the cleansing of Israel. And his mode of doing this, and of impressing upon his people the evils of Achan's guilt, was to send them against Ai to suffer defeat. Their failure was their success ; their defeat was their victory.

Again, sometimes a good man's difficulties have their origin in the wicked devices of bad men.

God gives this guarantee to every one whom He guides ; "nothing shall by any means hurt you" ; that is, nothing can injure our real interests. He will not suffer Saul to kill David ; but He lets him try as hard as he can ; Saul's javelin grazes David's body. He will not suffer so much

as the smell of fire to come upon the Hebrew confessors in the corrupt courts of Babylon ; but he lets the King bind them, and throw them into the midst of the burning fiery furnace. He will not suffer the lions to do Daniel any manner of hurt, but he lets His persecutors cast him into the den, and seal the stone against the door. Difficulties there are, and difficulties there will be, until we have fought the good fight, and finished our course. Our souls will be "much discouraged because of the way ; and yet the cloud of His presence shall go with us." He shall give his angels charge over thee to keep thee in all thy way."

(3) *God's part is performed of love.* "He"—God—"delighteth in his"—a good man's—"way." "God taketh pleasure in His people." "Thou shalt be called Hephzibah, for the Lord delighteth in thee." God is love. Love cannot be self-contained. It must unfold in flower and fruit. Man is the offspring of love. The making of man was the necessary outcome of God's nature. The child sins. He may be saved. The Father's nature remains the same after sin as before—all-loving. God can no more deny Himself the act of redemption than He can deny Himself the act of creation. The gift of His Son is the necessity of His love. Mark, the necessity did not lie in any pressure arising from outside circumstances, but it was the inward pressure of God's own infinite, everlasting love. "For God SO loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Man, made, redeemed, must now be guided. Only one Hand can guide him—His Father's hand. That Father's love is still the same. Because of love He must guide his child. God can no more deny Himself the act of Providence in guiding His child, than He can deny Him-

self the act of redemption or creation. It is, therefore, the necessity of God's nature to take delight in the way of a good man.

How prone men are to bargain with God for bread, for guidance, for protection. They would deal with Him as they deal with one another—on a commercial basis. They would measure every service from God's hand by some equivalent from their own. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me, I will surely give the tenth unto Thee." Jacob has been much praised for this vow. Some have seemed to see in it the portrait of a perfect man. And why? Because they have studied this picture under the glamour of Christian surroundings and Christian settings—under the softening, and mellowing, and hallowing light of Christian character—the character of a "just man." But study it as we ought, in the shadows of distant centuries, in the shadows of the grasping Jewish character, in the shadows of the well-known character of Jacob, and what have we?—a shrewd, business transaction on Jacob's part. The bargaining with his brother at Beersheba was something of a piece with his bargaining with his God at Bethel. True, he showed his belief in God, in God's Providence; but, at the best, he gave evidence of a low estimate of God, and of a low type of religious life on his own part. God accepted his vow, and covenanted with him. Why? Because of the vow? because of the pillar he promised to set up? because of the tithes he engaged to give? No.

God would not bless him as he desired without these things, but He did not bless him because of these things. God remembered these times of ignorance ; these times of the world's infancy. God remembered that Jacob, though well on in years, was still mostly what a partial, ambitious mother had made him—a shrewd, selfish, business man. God bore with these things, and blessed him because of Himself, His own loving nature ; He blessed him because he delighted in his way. “Arise,” Moses, “take thy journey before the people, that they may go in and possess the land which I swear unto their fathers to give unto them. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul.” Do not think to buy your blessings by your givings. “Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also with all that therein is.” I will keep you, and guide you, and bring you into the land flowing with milk and honey, not because of your gifts and sacrifices. “To what purpose is the multitude of your sacrifices unto me ?” I am full. “Only the Lord had a *delight in thy fathers to love them.*”

II. MAN'S PART. “A *good* man.” Our part in Providence is set forth in this phrase. The word “*good*” is in italics. It is not in the original. The translators supplied it lest an idea in the original should escape the unlearned reader. The original has the one word man. It means here one valiant for the truth. The text freely reads thus : “The steps of a man valiant for the truth are ordered by the Lord.” This is the man, and the only man, whom God guides. Let us study this man.

(1) *He knows it is not in himself to succeed.* God has

made some great men, now and then a Saul head and shoulders higher than his fellows ; but God never made a man sufficient of himself, capable of ordering his own way. "The way of man is not in himself ; it is not in man that walketh to direct his steps." Rationalism rightly named is irrationalism. When a man has found that out, he has taken the first great step towards securing the orderings of Providence. When Jacob's sinew shrank, then he wrestled best. When he realized his weakness, then he cried out, "I will not let thee go, except thou bless me." It was the crippled man who conquered and became a prince. God would make a prophet of Jeremiah. The timid, humble man is overcome with a sense of his own insufficiency. "Ah ! Lord God ! behold, I cannot speak ; I am a little child. Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy and to throw down, to build and to plant." Solomon has been crowned king. He is young and tender. A heavy burden is laid upon his shoulders. At the very threshold of responsibility he wisely goes up to Gibeon to sacrifice to God. His givings are full of promise ; he gives generously—one thousand sacrifices are laid on God's altars. He has a quick and rich reward. * God appears to him and says, "Ask what I shall give thee." "O Lord my God, thou hast made thy servant king instead of David, my father ; and I am but a little child : I know not how to go out or come in." "Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad. And the speech pleased

the Lord." "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent"—those wise in their own eyes—"and hast revealed them unto babes." "Out of the mouth of babes and sucklings Thou hast ordained strength because of Thine enemies ; that Thou mightest still the enemy and avenger."

(2) *The man valiant for the truth does all he can himself.* When we are weak, just out of bondage, babes in Christ, God says, "Stand still, and see my salvation." Our providential way is opened up—the dark waters are divided ; we pass over dry-shod ; Pharaoh is overthrown ; and all, without our striking one blow. The lone Elisha with his fearful servant may not strike a blow against the great Syrian host that has come up against them in the city of Dothan ; God smites the enemy with blindness. But to David, full of youthful fire and vigour, skilled in the use of the sling ; burning to do battle for the truth ; to him God says, Smite ! Tender woman's hands, unused to such work, may not touch the stone at the door of the sepulchre ; God sends an angel to roll it away. But when strong men, the hardy sons of toil whose work it is, gather about the grave, to them the Master says, "Roll away the stone !" Providence will never do for us what we can do for ourselves. If I have the use of my limbs, God will not carry me. If I can sow the seed, and grind the grist, and bake the bread, God will not send an angel to me with cake and cruse as he did to Elijah in the wilderness. The valiant man, the hero, the conqueror, sweats his brain and bows his back to the burden ; he puts his hand to the plough, and sets his face as a flint. He does with his might whatsoever his hand findeth to do.

Paul appeals unto Cæsar ; and unto Cæsar he shall go.

They have not been long out at sea before a tempestuous wind, called the euroclydon, bursts upon them. They were exceedingly tossed. Unable to control the ship, they let her drive. Neither sun nor stars appeared for many days. No small tempest lay on them. All hope that we should be saved, says Luke, was then taken away. God, as in the days of Job, seems to have given the winds into the hands of Satan ; He will let him try whether or not he can sink the ship that His providence is piloting. When the sailors have realized their utter helplessness, when they have given up the ship, then God sends his angel. "Fear not Paul : thou must be brought before Cæsar." God orders their way—makes their goings sure. What do they do? Sit down with folded hands waiting for favouring winds to waft them to Rome? No ; they go to work with a will, not the energy of despair—there is no energy in despair—but with the energy of hope. They work intelligently as well as energetically. They lighten the ship ; they sound their goings ; they watch for an opening landwards ; the coming of day discovers a creek ; they are minded, if it be possible, to thrust in the ship ; they take up the anchors, and loosen the rudder bands ; they hoist the mainsail to the wind, and make towards shore ; they run the ship aground ; the ship goes to pieces, but the sailors are saved. Paul stands before Cæsar. God guaranteed them a safe voyage, but they had to work their passage. Through all the storms—the drivings and tossings of life—God assures us of safety, but we must *work out* our own salvation. "We are *labourers* together with God."

(2) *The man valiant for the truth trusts in God.* "In Him we live, and move, and have our being." The true man realizes that relationship ; he has faith in it as a blessed

fact ; and believing in it, his way is established by God. He becomes a conqueror. "This is the victory that overcometh the world, even your faith." "Who is she that looketh forth as the morning, fair as the moon, ¹ r as the sun, and terrible as an army with banners?" She that cometh up from the wilderness *leaning on the arm of her beloved.*" "Without me ye can do nothing." "Through Christ which strengtheneth me I can do all things." "Not by night"—army—"nor by power, but by my Spirit saith the Lord." "When He the Spirit of truth is come He shall guide you into all truth"—truth of wisdom, truth of strength, truth of victory. "Tarry ye then"—trust—"until ye be endued with power from on high." "Ye shall receive power after that the Holy Ghost is come upon you." "Said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield ; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel whom thou hast defied." David conquers Goliath. The stripling slays the giant. "In the name of our God we will set up our banners." Nahash, the Ammonite, comes up against the men of Jabesh-Gilead. He sends them a terrible message, "I will thrust out all your right eyes, and lay it for a reproach upon all Israel." Swift-footed messengers go for Saul of Gibeah. He is coming in, at eventide, from following after the herds. What aileth the people that they weep ? They tell him the news from Gilead. He is valiant for the truth. The Spirit of God comes upon him. Go back, and say to the men of Jabesh-Gilead that by this time to-morrow they shall have help. In the morning watch Saul is in the midst of the host of the Ammonites ; he slays right and left until not two are left together. "By my Spirit, saith the Lord."

Samson, consecrated to God, valiant for the truth, goes down to the vineyards of Timnath. A young lion in the pride of its strength roars against him. The Spirit of the Lord comes upon him mightily, and he rent him as he would have rent a kid; "*and he had nothing in his hand.*" "By my Spirit, saith the Lord." Again, three thousand men of Judah bind Samson and deliver him into the hands of the Philistines. His foes come upon him with a shout. The Spirit of the Lord comes mightily upon him, and he bursts his cords as though they were "flax burnt in the fire." Who can bind a man valiant for the truth? What power in earth or hell can keep him down upon whom the Spirit of God is come? The cords of false brethren shall be loosed from him "whose hands are made strong by the hands of the mighty God of Jacob." Kings may bind, but the King of kings will break the bands of the brave confessors of the truth. Samson seizes the jaw-bone of an ass—"that the excellency of the power may be of God"—and slays heaps upon heaps, a thousand men. "By my Spirit, saith the Lord." Once more: Samson has sinned, and Samson has suffered. He has fallen into the hands of the Philistines; they thrust out his eyes; they use him to make sport. Samson has repented; he is again valiant for the truth. The loss of outer, material sight seems to have quickened the inner and spiritual vision. Like the prophet in Horeb, who shuts out the material,—the "might," the "power"—by wrapping his mantle about his head, so Samson, with this world shut out by the mantle of blindness, communes with the "still, small voice" as never before. "O Lord God, remember me, I pray Thee, and strengthen me, I pray Thee, only this once, O God." The Spirit of God comes upon him. He seizes the pillars of the temple. He bows himself with all

his might. The house of Dagon falls, and with it the swarming, mocking multitude of the Philistines—three thousand men and women. And so shall every idol temple, and every idolatrous system, fall before men valiant for the truth. “Happy is he that hath the God of Jacob for his help.” “The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord !”



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Crowle, Rev. Fred. W., B.A.	Potter, Rev. A.
Dewart, Rev. E. H., D.D.	Potts, Rev. J., D.D.
Edmison, Rev. T. J., B.D.	Robson, Rev. E.
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Ferguson, Rev. T. A.	Robison, Rev. M.*
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Harper, Rev. E. B., D.D.	Shorey, Rev. S. J.
Hewitt, Rev. G. W., B.A.	Steele, Rev. T. P.
Hill, Rev. L. W.	Stewart, Rev. A., B.D.
Howell, Rev. J. E., M.A.	Stewart, Rev. J. W.
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Jeffers, Rev. W., D.D.	Washington, Rev. Geo., M.A.
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Johnson, Rev. J. H., M.A.	Wilkinson, Rev. R. C.
Johnson, Rev. F.	Withrow, Rev. W. H., M.A.
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Laird, Rev. W. H.	

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Allen, Rev. Jas., B.A.	Franklin, Rev. B., B.A.
Chown, Rev. S. D.	Hanson, Rev. Chas.
Crookshanks, Rev. S.	Hardie, Rev. Alex., M.A.
Eldridge, Rev. G. S.	Johnston, Rev. H., B.A.
Elliott, Rev. J., D.D.	Lucas, Rev. D. V., M.A.
Flanders, Rev. C. R., B.A.	Madge, Rev. W. W., B.A.

Deceased.

LIST OF MEMBERS.

Mansell, Rev. T. J.	Webster, Rev. J.
McRitchie, Rev. Geo.	Williams, Rev. T. S.
Smith, Rev. W. T.	Wilson, Rev. J., B.A.
Sparling, Rev. W. H., B.A.	Winter, Rev. D.
Stafford, Rev. E. A., B.A.	

London Conference	68 members.
Toronto "	63 "
Montreal "	21 "
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Total	152
Deceased	2
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Present membership	150

N.B.—All members who pay their annual fee of \$1 will be presented with a copy of the "Annual Lecture and Sermon."

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